

P A N O P L I A :

O R,

Armour of Proof

FOR A

WEAK CHRISTIAN,

Against the worlds envy, scoffs and reproaches.

Together with the *Doves* Innocency and the
Serpents subtilty, upon *Gen. 3. 15.*

The third Impression.

By R. F.



Reverend Sir ;

CHAP. I.



Some time since I heard you upon 1 Cor 6.9,10. *Be not deceived, neither Fornicators, nor Covetous, nor Drunkards, nor Revilers, nor wo unrighteous persons, shall ever inherit the Kingdom of God.* What change it hath wrought in me, I forbear to mention : But certainly *Satan* and the *World* fear they have lost, the one a *subject* or *prisoner*, the other a *limbe* or *member* ever since : for whereas they *never* molested me formerly ; now as if I were rescued out of *Satans* clutches, that *Lyon* foames and roares, and bestirs himself to recover his losse.

And as for my old acquaintance, they so envy to see themselves casheered, and so mortally hate me, for that *I will no longer* continue miserable, nor *run with them* (as I have done) to the same excessse of riot, 1 Pet. 4. 4. that they make me *weary of my life*, as the daughters of *Heth* did *Rebecca*, Gen. 27. 46.

Yea I am so scofft at and scorned, both by *Parents*, *Friends* and *Enemies*, that it not only hinders me from doing the good I would, or appearing the same I am ; but it almost beats me off from being religious back to the world.

And certainly he must be more *spirit* then *flesh*, that can contentedly make himself contemptible to follow *Christ* ; be pointed at for singularity, endure so many base and vile nick-names ; have his Religion judged hypocrisie, his godly simplicity sillinesse, his zeal madnesse, his contempt of the world ignorance, his godly sorrow dumpishnesse, and the like malicious and mischievous constructions made of whatsoever he speaks or

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does.

does. For my part, I could better abide a *stake* (God assisting me) then the mocks, scoffs and scornes which every where I meet withall. It is death to me to be mockt; as it fared with *Zedekiah*, Jer. 38. 19. Nor is there above *Hell* a greater punishment in my judgement, then to become a *Sauvion*, a subject of scorn, as *Sampson* (I doubt not) found. *Alcibiades* protestt, that neither the proscription of his goods, nor his banishment, nor the wounds he received in his body, were so grievous to him as one scornfull word from his enemy *Cresiphon*.

Yea doubtlesse our *Saviours* ear was more painfully pierced, then either his brows, or hands, or feet. It could not but go deep into his soul, to hear those bitter and girding reproaches from them whom he came to save: A generous nature is more wounded with the tongue then with the hand.

CHAP. II.

Minister I Grant there is no such rub in the way to *Heaven* as this; *Satan* hath not such a tried *shaft* in all his *quiver*: he gets more now by such discouragements, and the reproaches that are cast upon Religion, then he did formerly by fire and *faggot*; for then the blood of the *Martyrs*, was found to be the seed of the Church: others (*Phenix* like) springing out of their ashes: Whereas now, multitudes of souls are scoft out of their Religion by wicked men; many being apt with *Peter* to deny their religion, when they come in company with *Christs* enemies; and with *David* to dissemble their faith when they are amongst *Philistins*, lest they should be mockt, have so many frowns, and frumps, and censures, and scoffs; be branded with that odious and stigmaticall name of an *hypocrite*, &c. Yea *S^t Austin* confesseth, that he often belied himself with sins which he never committed, lest he should be unacceptable to his sinfull companions; which makes our *Saviour* pronounce that man blessed that is not offended in him, *Matth. 11. 6.*

But for all that, a wise man will not be scoft out of his Money, nor a just man flowted out of his Faith. The taunts of an *Ishmael* shall never make an *Isaack* out of love with his inheritance. Yea for a man to be scoft out of his goodnesse by those which are lewd, is all one, as if a man that seerh should blindfold himself or put out his eyes, because some blinde wretches revile and scoft at him for seeing. Or as if one that is sound of limbes, should limpp or maim himself to please the crippe, and avoid his taunts. And know this, That if the barking of these *currs*, shall hinder us from walking on our way to *Heaven*, it is a sign we are most impotent cowards: Yea if our love be so cold to *Christ*, that we are ashamed for his sake to bear a few scoffs and reproaches from the world, it is evident we are but counterfets, such as *Christ* will be ashamed of before his Father and his holy Angels at the latter day, *Mark. 8. 38.* For, for the comfort of all that are single and honest-hearted, notwithstanding all the scoffs and scorn of *atheists* and careless worldlings, all their perswasions and persecutions, they shall both lose their labours and themselves too in the end. Well may they intend, and also do their utmost to flout us out of our Faith, that so they

they may slay us with death eternall, and speed thereafter ; (As *God* that regards not so much what is performed, as what was intended, and measures what we do by what we meant to do ; as in the case of *Abraham* offering up his sonne, and those *Jews* who only thought they had killed *Paul*, *Acts* 14. 19.) but they shall be no more able to hinder the salvation of any one whom *God* hath chosen to his Kingdom of grace and glory, then *Saul* with his Courtiers could hinder *David* from attaining the promised Kingdom of *Israel*, *Psal.* 129. 1. *Revel.* 13. 8. The windes may well toss the ship wherein *Christ* is, but never overturn it. If *Christ* have but once possesst the affections, there is no dispossessing him again. The League that *Heaven* hath made *Hell* wants power to break. Who can separate the conjunctions of the Deitie ? Whom *God* did predestinate, saith *Paul*, them be also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified, *Rom.* 8. 30. They shall sooner blow up hell with trains of powder, then break the chain of this dependent truth. No power of men or devils is able to withstand the will of *God*, it shall stand firmer then the firmament.

A fire in the heart overcomes all other fires without : as we see in the *Martyrs*, which when the sweet doctrine of *Christ* had once got into their hearts, it could not be got out again by all the torments that wit and cruelty could devise.

CHAP. III.

Convert. **B**Ut how should I a novice, a punie, a white-liver, a milk-sop, shake off this slavish yoke of bondage and fear in which *Satan* for the present holds me ?

Minister. By well observing what the *Scriptures* in this case hold forth for the encouragement of all that thus suffer. I will commend to your serious consideration only six things, and I pray minde them well ; for *Virgil* most excellently and profoundly, couples the knowledge of cause, and the conquest of all fears together.

First observe, that grievous temptations and persecutions, do alwayes accompany the remission of sinnes. That all men, as *Austins* speaks, are necessitated to miseries, who bend their course towards the Kingdom of *Heaven* : neither can *Gods* love be enjoyed without *Satans* disturbance. Yea the world and the devill therefore hate us, because *God* hath chosen us. If a convert comes home, the *Angels* welcome him with songs, the devils follow him with uprore and fury, his old acquaintance with scorns and obloquie, as you sufficiently finde. Godly men are thorns in wicked mens eyes, as *Job* was in the devils, because they are good, or for that they are dearly beloved of *God*. If a mans person and wayes please *God*, the world will be displeased with both : whence we are so often foretold and forewarned of it, that we may be the better forearmed and prepared to entertain it : All that will live godly in *Christ* *Jesus*, shall suffer persecution, 1 *Tim.* 3. 12. Ye shall be hated of all men and nations for my Names sake, *Matth.* 10. 22. and 24. 9. Behold I send you forth, as sheep in the midst of wolves, *Matth.* 10. 16. and many the like. Whence also those many and strong encouragements in

the word, which may serve as so many flaggons of wine, to comfort and strengthen us against whatsoever we meet withall in the world: *Blessed are they that suffer persecution for righteousness sake, for theirs is the Kingdom of Heaven*, Matth. 5. 10. *Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. Rejoyce and be exceeding glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you*, ver. 11, 12. *Rejoyce, inasmuch as ye are partakers of Christs sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. For if ye be reproached for the Name of Christ, happy are ye. For the spirit of glory and of God resteth upon you, which on their part is evil spoken of, but on your part is glorified*, 1 Pet. 4. 12, 13, 14. Loe here is reward enough, for all that men or devils can do against us; which hath made thousands even ambitious to imbrace the flames. Your cruelty is our glory, said the *Martyrs* in *Tertullians* time to their persecutors, for the harder we are put to it, the greater shall our reward be in Heaven. It is to my losse (said *Gordius* the *Martyr*) if you bate me any thing of my sufferings: See more *Phil.* 1. 28, 29. *Rev.* 2. 13.

And so much to shew, that he refuseth to be an *Abel*, whom the malice of *Cain* doth not exercise, as *Gregory* speaks: For it is an everlasting rule of the *Apottle*. *He that is born after the flesh, will persecute him that is born after the spirit* (Gal. 4. 29) not because he is evill, but because he is so much better then himself, 1 *Joh.* 3. 12. *Because his life is not like other mens, his waies are of another fashion*, *Wisd.* 2. 15.

CHAP. IV.

SEcondly consider, That as wee are every where in the word forewarned of it, so it is not our case alone; for search the whole Bible over, and you shall not finde one holy man mentioned, without mention of something he suffered from ungodly men; as it were easie to instance, how *Abel*, *Lot*, *Noah*, righteous men; *Abraham* the father of the faithfull; *Isaac*, *Jacob*, *Ioseph*; *Patriarchs* and *Fathers* of the Church; meek *Moses*, upright *Samuel*, *Job* that none such, all the *Lords Priests*, *Prophets*, *Apostles*; yea the harmlesse *Babes*, and our *Saviour Christ* himself did severally suffer from wicked and ungodly men. Yea never man came to Heaven, but first he past through this purgatory. God had one sonne without sinne, but never any one without suffering. Which makes our *Saviour* say, *Woe be to you when all men speak well of you, that is, when evil men speak well of you; for so did the Jews of the false Prophets*, Luk. 6. 26. Wherefore marvel not though the world hate you, as *S^t John* speaks, 1 *Joh.* 3. 13. *Neither count it strange, as S^t Peter* hath it, concerning the fiery triall, which is amongst you to try you, as though some strange thing were come unto you, 1 *Pet.* 4. 12. For *Christ* and his *Crosse* are inseparable, Luk. 14. 27. Whence that distinction of *Luther*, that a *Christian* is a *Crosse-bearer*. *He that will be my disciple, let him take up his crosse daily and follow me*, Luk. 9. 23. and 14 26, 27.

CHAP. V.

THirdly, No hope it should be otherwise, since God from the beginning of the Creation, hath proclaimed a War, enmity and strife, between the

Instruction to prevent Destruction.

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the wicked and the godly : Did you never read that Scripture, *Gen. 3. 15*? where God himself saith to the *Serpent*, *I will put enmity between thee and the woman, and between thy seed and her seed; he, or it, shall bruse thine head, and thou shalt bruse his heel.* Where by the *serpents seed*, are meant the whole generation of wicked men; and by the *womans seed*, *Christ* and all his members, as all Interpreters conclude and other Scriptures make cleere; where *wicked men* are called *serpents*, a *generation of vipers*, and *children of the devil*, *Matth. 23. 33.* *Joh. 8. 44.* *1 Joh. 3. 10.* And as this war was proclaimed in *Paradise*, even in the beginning of time, (*originall sinne* being the originall of this discord) so it shall continue to the end of all time: When time, saith One, began, this malice first began, nor will it end but with the latest man. It is an everlasting *Act of Parliament*, like a *Statute in Magna Charta*. Which is the next thing I would commend to your serious consideration: And that you may be the better confirmed therein, see how according to the Lords prediction or proclamation, there hath been a perpetuall war, enmity and strife in all ages past, is now and ever shall be, between *Satan* and *Christ*; and their *Regiments* the *wicked* and the *godly*.

For proof whereof I could produce testimonies and examples innumerable, there being scarce a page in the *Bible*, which doth not expresse or imply somewhat touching this enmity. But that I may be brief, and because *examples* give a quicker impression then *arguments*, I will only give you three instances in every Age. As

First, to begin with the *first Age*, viz. the *old world* before the *flood*. We read of this mortall enmity and strife between *Cain* and *Abel*, *1 Joh. 3. 12.* between *Lamech* and the *holy seed*, *Gen. 4. 23, 24.* and between those wicked *Giants* which *Moses* speakes of, and the *sons of God*, *Gen. 6. 2, to 12.* Yea those *Giants* bad battell to Heaven, as our *Mythologizists* add to *ver. 4.*

Secondly, *After the Flood*, before the *Law*, between all the *men of Sodom* and righteous *Lot*, *Gen. 19. 4. 9. 11.* *2 Pet. 2. 8.* Between *Hagar* and *Isbmael*; the *bond-woman* and her *sonne*, and *Sarah* and *Isaac*, the *free woman* and her *sonne*, *Gen. 21. 9, 10.* *Gal. 4. 29.* and between *Esau* and *Jacob*, first in the womb, the more plainly to shadow out this enmity, *Gen. 25. 22, 23.* and after they were born, *Gen. 27. 41.*

Thirdly, *After the Law*, before *Christ*, between *Doeg* and the *85 Priests* which he *slayd with the edge of the sword*, *1 Sam. 22. 18, 19.* between *Jezebel* and all the *Prophets of the Lord* which she destroyed, *1 King. 18. 13, 14.* and between the *heads of Israel* in *Micaiah's* time, and all that were good, *Mich. 3. 2.*

Fourthly, Since the *Gospel*, in the time of *Christ* and his *Apostles*; this enmity so manifested it self not only in the *Gentiles*, but in the *Jews* Gods own people, who first raised those persecutions against *Christ* and his members; that having beheaded *John Baptist* his harbinger, and crucified himself the *Lord of life*: We reade that of all the twelve, none died a naturall death save only *S. John*, and he also was banished by *Domitian* to *Panmos*, and at another time thrust into a *Tun* of seething oyl at *Rome*, as *Tertullian* and *S. Hierom* do report: See *Acts 7. 51, 50. 60.* and *12. 1, to 5, Rom. 8. 36. Joh. 21. 18, 19.*

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Fifthly,

Fifthly, After the *Apostles*, if we consider the residue of the *ten Persecutions* railed by the *Romans* against the *Christians*, which was for three hundred years, till the coming of godly *Constantine*, we finde that under *Dio-clesian*, seventeen thousand *Christians* were slain in one moneth, amongst whom was *Screna* the *Emperesse* also. Yea under him and nine other *Em-perours*, there was such an innumerable company of innocent *Christians* put to death and tormented, that *S^t Hierom* in his Epistle to *Chromatius* and *Heliodorus* saith, There is no one day in the year, unto which the number of five thousand *Martyrs* might not be ascribed, except only the first day of *January*. Yea there was two thousand suffered in the same place and at the same time with *Nicanor*, *Acts* and *Monuments* pag. 32. who were put to the most exquisite deaths and torments, that ever the wit or malice of men or devils could invent to inflict upon them, and all for professing the faith of *Christ* and being holy : which makes *S^t Paul* cry out, *I think that God hath set forth us the last Apostles, as men appointed to death ! 1 Cor.* 4.9.

CHAP. VI.

Sixthly, From the *Primitive times* and infancy of the *Church* hitherto ; the *Turk* and the *Pope* have acted their parts in shedding the blood of the *Saints*, as well as the *Jews* and *Roman Emperours* ; touching which I will refer you to the *Book of Acts* and *Monuments*; and *Revel. 17. The whore of Babylon was drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus*, ver. 6. Which in part was fulfilled in *England* under the reign of *Queen Mary* : and in *France*, where before many late bloody massacres, there were more then two hundred thousand who suffered *Martyrdom* about *Transubstantiation* : See *Ecclesiasticall History*, lib. 6. cap. 4, 5, 16. But

Seventhly, To come to these present times wherein we live : Is it possible for a man to live a conscionable and unrepovable life ? abstain from *drunkenness*, *swearing*, *prophaning the Lords day*, separate himself from evil company, be zealous for the glory of *God*, admonish others that do amisse, &c. without being traduced, calumniated, hated, slandered and persecuted for the same ? no it is not possible : for if a man but walk according to the rule of *Gods word*, he is too precise : if he will be more then almost a *Christian*, he is curious, phantasticall, factious, and shall be mockt with the spirit. What should I say ? the world is grown so much knave, that 'tis now a vice to be honest. True, blessed be *God* and good *Laws*, we suffer little but the lash of evil tongues ; but were wicked mens powers answerable to their wills and malice, they would not suffer a godly man to live, as I shall in due place shew you.

Eighthly, For the time to come : It is like not only to continue, but the last remnants of time are sure to have the most of it ; because as in them love shall wax cold, *Matth. 24. 12.* so as love groweth cold, contention groweth hot.

More expressly the *Holy Ghost* foretells, that in the last dayes the times shall be perilous, and that toward the end of the world, there shall be scoffers, false
accusers,

accusers, cursed speakers, fierce, despisers of them that are good; and being fleshy not having the spirit, they shall speak evil of the things which they understand not: and that many shall follow their damnable wayes, whereby the way of truth shall be evil spoken of. And that as *Famines* and *Fambres* withstood *Moses*, so these also shall resist the truth, being men of corrupt mindes, reprobate concerning the faith, being before of old ordained to condemnation, 2 Tim. 3. 1, to 13. 2 Pet. 2. 2. and 3. 3. Jude 4. 10. 16, 18, 19. And so much of the third particular.

CHAP. VII.

Fourthly, It would be considered, that what you suffer is far short of what others have suffered before you; for whereas you suffer a little tongue-persecution, your betters and such as the world was not worthy of, have suffered cruell mockings, and scourgings, bonds, and imprisonments; were stoned, sawn asunder, tempted, slain with the sword: endured the violence of fire; were wrast, wandered about in desarts and mountains, and in dens and caves of the earth, in sheep-skins and goat-skins, destitute, afflicted, tortured and tormented: Not accepting deliverance, that they might obtain a better resurrection, Heb. 11. 35, to 39. Yea turn over Ecclesiasticall History, and you shall finde that some of the Martyrs were stoned, some crucified, some beheaded, some thrust thorow with spears, some burnt with fire, some broyled, some brained; with many the like and worse kindes of death: for we read of no lesse then twenty nine severall deaths they were put unto. But to cleer your sight, Ile give you some particular instances of the severall wayes that the best of Gods people have suffered before you.

First, You shall finde, that it hath been the manner of wicked men, out of this enmity, to envy the vertuous and good estate of the godly: as *Cain* envied *Abel*, Gen. 4. 5. *Saul* *David*, 1 Sam. 18. 28, 29. and those unbelieving Jews *Paul*, Acts 17. 13.

Secondly, To contemn their supposed mean estate, as *Sanballat*, *Tobiah* and *Gershom*, with the rest of that crue contemned *Nehemiah* and the Jews, Nehem. 4. 1, 2, 3. *Rabshake* *Hezekiah* and his people, 2 King. 18. 19, to 36. And the Epicurean Philosophers *Paul*, Acts 17. 18.

Thirdly, To rejoyce at their supposed evil estate, as the *Princes of the Philistins* did at *Sampsons* blindness and bondage, Judg. 16. 25. *Peninnah* at *Hannahs* barrenesse, especially when she went up to the house of the Lord, 1 Sam. 1. 6, 7. And the Jews at the *Disciples* and the rest of the Church, when *Herod* vexed some, and slew others, Acts 12. 1, 2, 3.

Fourthly, To hate them, as all carnall men hate the members of Christ, Matth. 10. 22. *Ahab* *Eliab*, 1 King. 22. 8. and 18. 10. And *Haman* *Mordecai*, Esth. 3. 5, to 15.

CHAP. VIII.

Fifthly, To murmur against them, as *Labans* sons murmured against *Jacob*, Gen. 31. 1. The *Israelites* against *Moses* and *Aaron*, Numb. 11. 1. and 14. 2, 3. and the Labourers in the vinyard, against the Master of the house and their fellowes, Matth. 20. 11, 15.

Sixthly, To censure their actions and misconster their intentions, as

Eliab did *Dauids* zeal for *Gods* glory, in fighting with *Goliath*, 1 Sam. 17. 28. and those wicked ones his fasting and mourning, *Psal.* 35. 13, to 17. Thus *Jobs* friends censured him for an hypocrite, *Job* 4. 6, to 11. and the *Jews* Christianity to be heresie, and *Paul* the Preacher of it a pestilent fellow, a mover of sedition, and maintainer of scisme: yea all the *Disciples* to be deceivers, 2 Cor. 6. 8.

Seventhly, By carrying tales of them unto others, as *Cham* did to his brethren of *Noahs* nakednesse, Gen. 9. 22. Doeg to *Saul* of *David* and *Ahimeleck*, 1 Sam. 22. 9, 10. and the *Ziphims*, 1 Sam. 23. 19, 20. and 26. 11. And those *Libertines* with other suborned men against *Steven* to the Council of *Priests*, Acts 6. 8, to 15.

Eightly, To perswade and give diuelish counsell to others like themselves to persecute them; as *Balam* to *Balaack* against the *Children of Israel*, when he could not be suffered to curse them, Rev. 2. 14. The *Princes* and *Rulers* to *Zedekiah* the *King* against *Jeremiah*, Jer. 38. 4. and the *Jews* of *Thessalonica* to the people of *Bereah* against *Paul*, Acts 17. 13.

Ninethly, To scoff at them, as *Ishmael* scoff at *Isaac*, Gen. 21. 9. *Rabshake* at *Hezekiah* and his people, 2 King. 18. 27. and the *Philosophers* at *Paul*, Acts 17. 18, to 21.

Tenthly, To nick-name them, as *Ahab* nick-named *Eliab*, 1 King. 18. 17. the wicked *Job* and *David*, *Psal.* 35. 13, 14. *Job* 4. 6, to 11. the *Courtiers* *Jeremiah*, Jer. 37. 15, &c. and the *Jews* *Paul*, Acts 24. 14. and all the *Disciples*, 1 Cor. 4. 9, 10.

Eleventhly, To revile and rayle on them, as *Goliath* reviled and railed on the *Host of Israel* and their *God*, 1 Sam. 17. 45. *Shemai* upon *David*, 2 Sam. 16. 7. and likewise the *Mighty men*, *Psal.* 31. 13. and the *Jews* upon *Paul* and *Barnabas*, Acts 13. 45.

Twelfthly, To raise slanders of them, as those wicked men slandered *Naboth*, confirming the same with an oath, 1 King. 21. the wicked *David*, *Psal.* 57. 4. and the multitude *John Baptist*, Matth. 11. 18,

Thirteenthly, To curse them, as *Goliath* cursed *David*, 1 Sam. 17. 43. and also *Shemai*, 2 Sam. 16. 7, to 15. the *Heathen Israel*, Zach. 8. 13. and all wicked men the godly, Matth. 5. 44.

Fourteenthly, To threaten them, as all the men of *Sodom* did *Lot*, Gen. 19. 9. *Jeheoram* *Elisha*, 2 King. 6. 31. and as *Paul* before his conversion did the *Disciples*, Acts 9. 2.

Fifteenthly, By subtilty to undermine them in talk, that they might betray them; as *Saul* caused his servants to undermine *David* by flattery to work his confusion, 1 Sam. 18. 12. and again, ver. 21, 25. the false *Prophets* and other enemies of the truth *Jeremiah*, seeking every way to destroy him, Jer. 18. 18, &c. and certain of the *Synagogue* *Steven*, Acts 6. 9, 10.

CHAP. IX.

Sixteenthly, By using scornfull and disdainfull gestures to despight them; as *Goliath* against *David*, 1 Sam. 17. 42. and also those wicked ones, *Psal.* 22. 7, 13. and 35. 16. and 109. 25. Others against *Iob*, *Job* 16. 10.

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The scoffing Idolaters against the godly in *Isaiahs* time, *Isa.* 57. 3, 4. and the Labourers in the Parable against the Master of the Vineyard, and their fellows, *Matth.* 20. 15.

Seventeenthly, To withstand and contrary the doctrine which they are commanded by God to deliver: As *Zedekiah* the false prophet did *Michai-ahs* doctrine, *1 King.* 22. 24. the Priests, Prophets and all the people *Jeremiahs*, *Jer.* 26. 8, 9. and *Elymas* the Sorcerer *Paul* and *Barnabas* in their preaching, *Acts* 13. 8.

Eighteenthly, To combine themselves together and lay divellish plots to destroy them; as the new King of Egypt with his people did against the children of Israel, *Exod.* 1. 9, 10. the hundredth and twenty Governours, to work *Daniels* overthrow, *Dan.* 6. And *Demetrius* with the rest of the Craftsmen conspired the death of *Pauls* companions, *Acts* 19. and likewise more them forty of the Jews, which bound themselves by a curse, not to eat nor drink till they had killed *Paul*; in which conspiracy the chief Priests were likewise assistants, *Acts* 23. 12, 13, 14.

Nineteenthly, To imprison them, as *Ahab* did *Michai-ah*, *1 King.* 22. 27. the malicious Priests *Jeremiah*, *Jer.* 36. 5. and all wicked men the godly, when it is in their power, *Luk.* 21. 12. as they served *John Baptist*, *Peter*, *Paul* and many other of the Apostles, *Acts* 5. 18. and 12. 4. and 4. 3. and 22. 25. and 28. 17. *2 Cor.* 11. 23.

Twentieth, To strike them, as *Zedekiah* the false Prophet strook *Michai-ah*, *1 King.* 22. 24. *Pashur* *Jeremiah*, *Jer.* 20. 2. and the Princes also, chap. 37. 15. and *Ananias* the High Priest *Paul*, *Acts* 23. 2. as also the Jews, *2 Cor.* 11. 23, 24, 25.

Twenty one, To hurt and maim them, as the whole Congregation of the children of Israel would have served those true-hearted spies, for speaking well of the Land of Canaan, had not the glory of the Lord appeared in the Tabernacle of the Congregation, *Numb.* 14. 10. the Philistims *Sampson*, *Judg.* 16. 21. and the Jews of Antiochia and Iconium *Paul*, *Acts* 14. 19.

Twenty two and lastly, To slay them, as *Doez* slew *Ahimelech* and the rest of the Priests, *1 Sam.* 22. 29. *Iezabell* all the Prophets of the Lord she could finde, *1 King.* 18. 4. *Ierusalem* the Prophets, *Matth.* 23. 37. and *Herod* all the male-children that were in *Beithlehem* and all the coasts thereof; that he might make sure work with Christ, *Matth.* 2. 16.

CHAP. X.

NOW to speak nothing in this place of the diversity of deaths and tortures, that millions of Martyrs have suffered for professing of Christs Name and keeping of a good conscience, though their sufferings were nothing, either to what their sins had deserved, or to what their Saviour had done and suffered for them; for he endured many a little death all his life for our sakes, and at length that painfull, shamefull and cursed death the crosse: yea he suffered every one of these two and twenty wayes before mentioned, and that from his own countrymen and kinsfolks, yea of the Chief Priests, Scribes and Pharisees, who were teachers and expounders of the

the Law, and which sat in Moses chair. For he was envied, *Matth. 26. 15.* Contemned, *Matth. 12. 24.* and *13. 55.* Rejoyced at in his misery and distresse, *Matth. 27. 29.* Hated, *Joh. 7. 7.* Murmured against, *Luk. 15. 2.* Had his actions and intentions misconstrued, *Matth. 11. 19.* Had tales carryed of him, *Matth. 12. 14.* and devilish counsel given against him, *Matth. 27. 20.* was scoffed at, *Matth. 27. 42.* Nick-named, *Matth. 13. 55.* Railed on, *Luk. 23. 39.* Slandered, *Matth. 28. 13.* Cursed, *Gal. 3. 13.* Threatned, *Joh. 11. 53.* Undermined in talk that they might accuse him, *Matth. 22. 15.* They used disdainfull gestures before him, *Matth. 27. 29, 39.* Withstood him in his preaching, and contraried his doctrine, *Luk. 5. 21.* *Matth. 9. 34.* Combined together and laid devilish plots to destroy him, *Matth. 12. 14.* Took him prisoner, *Matth. 26. 57.* Smote him, *Luk. 22. 64.* Hurt and wounded him, *Matth. 27. 29.* *Joh. 19. 34.* And lastly they put him to death, *Matth. 27. 35.* And why all this? not for any evil they found in him; for their own words are, *He hath done all things well*, *Mark. 7. 37.* He hath done, such was his power: all things, such was his wisdom: well, such was his goodnesse: and yet crucified and every way abused he must be. But it was for his zeal, purity and holinesse, and because his life and practice was clean contrary to theirs; his doctrine too powerfull and pure for such carnall hearts to embrace or endure. Now cast up thy Receipts, and compare them with thy deservings; look upon thy deliverance from the fire of hell: Yea look but upon thy sufferings single, and thou shalt finde them nothing, to what thy fellow Saints and Christ thy elder brother hath suffered before thee. At a Lyons den, or a fiery furnace not to turn tayl, were something worthy a Christen. Yea compare thine own estate with thine enemies, and thou shalt see yet greater cause to be not only patient but thankfull. For if these scoffs and flouts of men like thy self are so grievous to thee, how will thine and Gods enemies indure those mocks and flouts of the devils in hell? how will they indure that devouring fire, that everlasting burning, *1sa. 33. 14.* *Psal. 68. 21.* And the way not to repine at those above us, is to look at those below us. But leaving the application untill the conclusion,

CHAP. XI.

Ifly, Consider but seriously, who they are, that hate, scoff and jeer you and that have persecuted the Saints before you, and mockt at holinesse and this may serve exceedingly to support you against whatever you shall hear or feel from them. As first, what is their Character in the Scripture are they not such as these? A company of hypocrites, *Psal. 35.* Hypocrites call mockers, ver. 16. a crue of drunkards, *Psal. 69.* I am a song of the drunkards, ver. 12. a sort of vicious persons, following their lusts, *2 Pet. 3.* There shall come mockers, walking after their own lusts. A company of abject persons, *Psal. 35. 15.* like those enemies, *Acts 17.* Lewd fellows of the basest sort, ver. 5. A rout of prophane, godlesse, irreligious atheists and ignorant fools that do no more know the power, then Turks and heathens know the truth of godlinesse, *Psal. 14. 1.* to 6. And it is a shrewd suspicion, that he who is a mocker is an atheist: It well becomes him to mock at Religion, the

denies a God: and it is evident enough that he denies a God, that mocks at godliness. But secondly, *Experience* sufficiently acquaints us what they are, and the examples before rehearsed; for such as *Cain*, and the *Sodomites*, and *Ishmael*, and *Esau*, and *Haman*, and *Eliab*, and *Goliath*, and *Michal*, and *Doeg*, and *Shemy*, and *Rabsheke*, and *Ahab*, and *Iezabel*, and *Tobia*, and *Sanballat*, and *Pashur*, and *Zerickiah*, and *Herod*, and *Judas*: and *St Paul* before his conversion, and *Ananias the High Priest*, and *Demetrius the silversmith*, and *Alexander the copper smith*, and *Elimas the Sorcerer*: such as these I say are the men, who amongst us do the like things that they did. And will any wise man stumble at Religion for such mens scoffs and reproaches? what better can be expected from them? What said the *Orator* to *Salust*? It cannot be, but he that lives thy life should speak thy language: yea a man would choose his Religion by such mens enmity, and it is a great honour to Religion that it hath such adversaries. For as the *Primitive Christians* used to say when *Nero* persecuted them; they that know him must needs think it some great good which *Nero* so hated and condemned; so every wise man will love Religion the better, and take it for a great honour to the Saints, that hypocrites, drunkards, vitious followers of their lusts, base and lewd fellows, godless atheists, and blind sensualists are her scoffing adversaries: And scarce do I know a better argument to perswade to love and embrace it, then that such men hate and deride it: neither can it be the true Religion, which is not every where thus spoken against, *Acts* 28.22. But

CHAP. XII.

Sixty and lastly, Observe but the reasons why they do it; and this will notably confirm and strengthen you against their scoffs and scorns.

Convert. Have they any reason for their so doing?

Minister. Not properly: For as the Prophet very often complains, *they are mine enemies without a cause, and they hate me without a cause, &c.* *Psal.* 35.7. and 69.4. though they pretended many causes. So they have no just cause nor reason to hate, censure and slander us as they do; for no evil deed can have a good reason: yet they do it not without many by-reasons and self ends. As

First, Their ignorance is a main cause of it, naturall men in heavenly things, resemble *shell-fish*, that have no smell; or the *Camelion*, that hath no taste, at least they see no more then the *bark* or *outside* of spirituall performances, *2 Sam.* 6.16. And the flesh (*Sarans* ready instrument) will be ever suggestting to them strange surmises touching what the religious either say or do. As is evident by what is recorded of *Michol*, *2 Sam.* 6.16. of *Nicodemus*, *Joh.* 3.4. of *Festus*, *Acts* 26.24. and lastly of *Paul* before his conversion, *1 Tim.* 1.13. who was no sooner enlightened with the saving knowledge of the truth, but he preached that faith which before he condemned and persecuted.

And for testimonies to confirm it these are pregnant, *Iob.* 15.21. and 16.23. *Math.* 16.23. and 23.29. *Luke* 15.42.1 *Cor.* 2.8. *Psal.* 2.2.

Though experience may save that labour: for how severely will these ignorant

ignorant persons censure and slander not only things indifferent, but the most approved good duties; while they will patiently passe by the most hainous crimes: an infallible sign of a man not born anew.

And still the more sottish the more censorious; for where is *least brain*, there is *most tongue* and lowdest. And as ignorance gives disparagement a lowder tongue then knowledge does, so alwayes they that *know least* will *censure most* and most deeply. It is from the *weakest judgements* that the *heaviest judgement* comes.

Secondly, Sometimes on the other side, they will censure and slander them in policie: that while the standers by are taken up with jeering at our supposed simplicity, they may not minde their past and intended reall villany. Therein imitating a *thief*, who being pursued in a croud, will be forwardest in *crying stop thief*, that so he may neither be attached nor suspected: The case of *Athaliah*, 2 King. 11. 14.

Thirdly, Another reason may be this; Who so hath any thing fixed, either in their persons or conditions which causeth contempt, As they are commonly very bold, so they have a kinde of spur in them, and are most industriously stirred up to watch, observe and censure the weaknesse of others; that so they may have somewhat again to repay. See the case of *Shemei* touching *David*, 2 Sam. 16. 7. of the *High Priests, Scribes* and *Pharisees* touching our *Saviour*, Luk. 5. 21. Marth. 9. 3, 34. and 12. 1, 2. and 16. 17. and 21. 2, 14, 15, 16, 24, 45, 46. and 22. 15, 16, 17. and 27. 41, 42. And lastly of *Iudas* touching *Mary*, Joh. 12. 4, 5.

CHAP. XIII.

Fourthly. In such as are not regenerate, nor were ever disciplin'd in the school of *Christ*. The ignoblenesse of their dispositions and breeding, may be a sufficient ground: For basenesse, what it cannot attain to, it will vilicate and deprave. As no wonder if a Carter censure a Scholler, or a Clown a Courtier; so none can think it strange that brutish sensualists, should censure the Saints for *sullen, shallow, censorious, proud, dissembling, &c.* That they should mistake the way to *Heaven* for the most melancholy walk, when all that are born of *God*, and taught by his *Spirit*, know them the most *merry, wise, charitable, humble* and *plain dealing* people.

Indeed time and experience will alter their judgements be they never so brutish and base: as it universally fared with the *old world*, Gen. 6. and 7. chapters, who for one hundred and twenty years together, harboured many base thoughts of *Noah*: thinking him half mad, to bestow so much labour and cost in building so vast a vessel as the *Ark* was: but in proceesse of time, when they stood upon the tops of the mountains, expecting within a minute to be drowned in those waters: they beheld him secure to their greater vexation: and acknowledged themselves stark mad for not timely beleeving him.

Fifthly, Guiltinesse is another main reason: for commonly suspicion proceeds from a self-defect: and a bad construction from a bad minde.

Deceitfull, ever will mistrustfull be: But no mistrust, is found in honesty.

Naturall

Naturall men, mostly measure others by their own bushel ; and so form their opinions and censures of us according to the mold of wickednesse that is in their own hearts : and doing all their own good in hipocrisie, they cannot think us better then themselves.

And yet it is a rule which seldom fails : That as *Cham* was worse then *Noah* whom he derided : and *Ishmael* worse then *Isaac* whom he mocked : and *Saul* worse then *David* whom he persecuted : and *Iezabel* worse then *Naboth* whom she defamed and murdered : and *Herod* worse then *Iohn Baptist* whom he beheaded. So they which are wont to censure and slander others, have greater faults themselves, and cause to be censured and condemned of others : which faults they cannot tell how to cover, but by disgracing of others. And the censured in Scripture, are alwayes more precious in Gods sight then the censorer : as in the *Pharisee* and *Publican*, Luk. 18. and in those *Barbarians* and *Paul*, Acts 28. 3, 4.

Sixtly, Pride is no small cause : for a proud man is wont to admire his own actions, but to abate the valu, and derogate from the esteem of others ; every whit as basely to vilifie other mens doings, as he over highly prizeth his own. I (saith the proud *Pharisee*) *am not as this Publican*, Luk. 18. 11. Neither was he if you mark it : for the *Publican* condemning himself was justified and saved : he justifying himself was everlastingly condemned.

Again, They know their glory and credit with the world, is greatly eclipsed by such as excell in vertue : Their vicious lives are plainly reprov'd, and their persons most grievously shamed by the holy conversation of good men. And this makes them smut the face that is fairer : blemish honest mens fame by their censuring and aspersions ; that they may mitigate their own shame with others discredit ; like *Potiphars wife*, they pretend we are guilty, that themselves may be taken for innocent.

Seventhly, Another cause is prejudice or misprision ; for this like a painted pair of *Spectacles*, calteth a false colour upon the best actions. As we see in *Ahab* and *Iezabel*, touching *Elijah* and *Micaiah*.

CHAP. XIV.

Eightly, They suppose we are not as we seem, *ergo* we are Puritants, Hypocrites, &c. A reason of great force with States men and Politicians : *Herod* thinks *Christ* comes to dethrone him ; therefore to make sure work, he murders all the males in *Bethlem*. *Cambyes* dreames overnight, that his brother should be King of *Persia*, therefore he puts him to death the next morning. *Saul* supposes *David* a traitor, therefore *know ye not that the sonne of Iesse hath conspired against me ?* But it were as good an argument to reason thus : All the Apostles were imposters, and the Gospel it self a fable ; for so thought the *Scribes* and *Pharisees*. A man shall do God good service, in persecuting of his faithfull servants ; for so thought the *Prelates* (as themselves have confessed upon their examination.) Or lastly, there is no God, for so the fool hath said in his heart, Psal. 14. 1. and 53. 1.

Ninthly, They envy the godly, either first, because they do better, as

Gain

Cain did *Abel*; or secondly, because they fare better, as *Esau* did *Isaac*: or thirdly, because they are better esteemed, as *Saul* did *David*. And this is another cause, for ill will never speaks well; and envy is sick if her neighbour be well. The ones successe is the others vexation, the envious emulate what they cannot imitate. Whence arises all their censuring and misconstruing their persons, actions and intentions. For whom they cannot reach by imitation, they will endeavour to do by detraction: and because they cannot seduce us, they will if they can traduce us; if we will not partake with them in their sins, we shall in their shame; if *Ioseph* will not be lewd with his mistress, he shall be thought as guilty, and suffer as much as if he were.

Tenthly, Sometimes they censure and slander us out of self-love; either that they may gain, or at least not lose of their honours, pleasures, profits: *Sauls* flatterers will sooth him up in his evil surmises against *David*; saying The sonne of *Iesse* hath conspired against thee; that they may have fields and Vineyards given them; be made Captains over thousands, and Captains over hundreds. And this tempted *Balaam* against his conscience, even to curse where he should blesse: he saw how his cursing and cursed counsel might please *Balack*, and blesse himself with a gainfull and gallant promotion. And the like in *Demetrius*, for as *Paul* (subtracts from *Demetrius* his profit, so *Demetrius* detracts from *Pauls* credit.

Which was many a mans case within these few years: for some have climed up to preferment by envaying against the Puritans; and others, been ruined and disgraced by preaching against the Prelates.

Eleventhly, By depraving all good men themselves, (though swearers, drunkards, whoremongers,) shall be judged indifferent honest men: for were all the world ugly, deformity would be no monster. Yea, a base person may come to preferment, if none be thought better then himself. He that hath but one eye, may be King amongst the blinde. Whereupon, to have themselves thought as good as any other, they will not have any thought good that dwells near them.

CHAP. !XV.

Twelfthly, Their passions and affections make them so exceeding partiall, that they will more deeply censure our fearing of God, then their own blaspheming him; and hold it a more hainous crime for us to be sober, then for themselves to be drunk.

You may think it a big word for want of acquaintance with such: But Drunkards and Swearers know I speak truth. And I the more confidently beleeve my own ears, when I consider the *Sodomites* quarrell with *Lot* and many the like in Scripture. As how did the passion of Anger, rob *Haman* of his reason, when he thought *Mordecai*s not bowing the knee to him, a more hainous offence, then his own murdering of thousands? And *Fezabels* who thought it a greater sin in *Elijah* to kill *Baals* Priests, then in her self, to slay all the Prophets if the Lord.

But no wonder, for as the Eye only looks to things without. And as they that are yertiginous think all things turn round, all erre; when the

error is only in their own brains : so fares it with sensuall men, transported by passion, and given up to their lusts. They put their own faults in that part of the Wallet which is behinde them ; but ours, in the other part or end which is before them. Indeed self-examination would make their judgements more charitable.

Thirteenthly, The persons censuring and censured, are as contrary in their natures as are *Heaven and Hell, Light and Darknesse, God and the Devil*, the one being *Satans seed*, and born after the *Flesh* : the other being *Christs members*, and born after the spirit, *John 3. 8. to 15.* And this makes the one hate, what the other loves. *A wicked man saith Solomon, is abomination to the just, and he that is upright in his way, is abomination to the wicked.* Prov. 29. 27. even our waies, which God commands us to walk in, as well as our persons, are abomination to them.

Yea, we see by experience, that there is a cursed Zeal in these men to malign the good Zeal of all men. And that usually they are pleased best with that which angers God most : No marvell then if they censure and slander such as he loves best.

Fourteenthly, They delight in censuring and slandering us : because Satan (who is their God, 2 Cor. 4. 4. and their Prince, Job. 14. 30. and works in them his pleasure, Eph. 2. 2. 2 Tim. 2. 26.) is ever prompting them thereunto, *Act. 5. 3. Rev. 12. 10.* For it is Satan that speaks in and by them, as once he did 'by the Serpent : It is his minde in their mouth, his heart in their lips, *Math. 16. 23.*

And they being his Sons, Servants and Subjects, thirst to do him what honour and service they can. Nor can they pleasure him more, it being the hopefulest way to discourage men in the way to heaven, quench the good motions of Gods spirit, kill the buds and beginnings of grace, draw them back to the world, and so by consequence damn their souls, that can be, to see that whatsoever they do or speak ; base constructions are made thereof. Whereas if they medled not with repentance, nor troubled themselves about religion : the world nor the devil would not meddle with them, nor once trouble or molest them.

Besides their censures, and false aspersions, cause jealousies where there are none, increaseth those that are, mightily disables some from discerning the truth, and much hinders others from beleeving it.

CHAP. XVI.

Fifteenthly, *Zoylus*-like they censure, and speak evil of us : because they cannot otherwise hurt us.

They dare not smite us on the mouth as the High-Priest served *Paul* : therefore they smite us with the mouth : as *Zedekiah* the false Prophet served *Michajah* : which is as bad or worse. For deal they not with the godly, as the daughters of *Heth* did by *Rebecca*, Gen. 27. who made her weary of her life, and forced her to cry out in the bitterness of her soul, *What availeth it me to live* : vers. 46. In which they imitate their Father the devil : who when his hands are bound, vomits out a flood of reproaches with his tongue. *Rev. 12. 15.*

I confesse they were wont, *Maximinus* like, to speak evil of us ; that so they might persecute us with the more shew of reason : accuse us to the Prelats, as the Jews did *Paul* to *Agrippa* : charging us with many things, but proving nothing, neither could they well undo us, if first they did not falsely accuse us : as it fared with *Iezabel* touching *Naboth*, and the wife of *Potiphar* touching *Ioseph*.

Though a little information would serve : for malice regards not how true any accusation is, but how spitefull. And these prelates, were so far from discerning or desiring to discern truth from slander, that to the grief of many good hearts ; no musick could be so sweet to their ears, as to hear well of themselves, ill of the religious. And they were as ready to yeeld their aid as the other to ask it ; being men of the High-Priests humour ; who seeing none offer themselves set on work certain vile persons, to accuse Christ of hainous evils : that so they might crucifie him by a Law : Yea our reverend Bishops and their bandogs dealt with a poor Minister or Christian, just as the souldiers did by our Saviour : First blinde him, then strike him, and last ask him, *who was it that smote thee ?* and he might answer the best of the three ; It was thou O mine Enemy, thou wast an *Achitophel* in the one, a *Doeg* in the other, a *Belial* in both.

Sixteenthly, They censure, and in censuring slander us : that they may incite and stir up others to do the like : Resembling those ancient enemies of the Gospel, who clad the Martyrs in the skins of wilde beasts : to animate the dogs to tear them.

It is the nature of ignorant and ill-bred people, who *walk after the flesh in the lust of uncleannesse*, whom *St Peter* calls *bruit beasts, led with sensuality, and made to be taken and destroyed, to speak evil of the things which they understand not*, 2 *Pet.* 2. 12. And what one doth is a Law to the rest. As if one in their company but mentions the word Puritan, or tells them how scrupulous and precise such an one is : all the rest will strive who shall be forwardest in spitting out his spleen against all the godly. As what a number of sharp and deadly Arrows will each of them shoot ; both at the good and goodnesse.

Nor are they so satisfied : but every one runs away with the cry : and barks out the term against every honest man he meets, whence it is that we are censured, and laught to scorn by the greatest number : that we are made the common Butt of every ones malice, and the subject of all their discourse.

Which yet is no disparagement to us : for these are a generation of men ; that (for matter of religion) can scarcely discern between their right hand and their left : as it fared with those sixscore thousand *Ninevites*, *Jon.* 4. 11. I might heap up instances to prove how strongly and strangely example prevails, to the committing of evil with ignorant persons, who are Cesterns to sin, Sives to grace. As in the *Sodomites*, *Gen.* 19. 4. 10 12. In *Korah* and his 150. followers : In *Demetrius* and his fellows, *Acts.* 19. &c.

But it is too well known, how many do censure and blaspheme the Godly, because they hear others do so.

Nor is it the common peoples case alone : who enquire no farther but beleeve at first : for then I should no whit wonder. But even our grave Bishops and Fathers of the Church did not long since go thus by hearsay, and persecute the conscionable, because drunkards and deoboished persons did so : censuring them in their *High Commission*, and other Courts Ecclesiasticall ; as the other did on their Ale-benches.

It may seem above beleeif, and yet it was so, only those barking Currs did these great Mastifs wake : Whom we may liken to noysome Flies, which sting while they live, and stink when they are dead ; though blessed be God we are now rid of them.

I need not tell you how many of their Lordships and their Creatures have come to their great preferments by being bitter Malignants against the best men : for no knowing man can thereof be ignorant.

Thus I might go on in giving you other reasons of their censuring and slandering us ; as one in regard of Satan, who loseth so many of his Subjects or Captives as turn beleevers : for every repentant sinner is as a prisoner broke loose from his chains of darknesse,

And another in regard of the World, which loseth a limb or member : When a convert will no longer accompany them in their wicked customs. And shew you, that it fares with all beleevers as it did with *Paul*, who so long as he joynd with the *High-Priests* and *Elders* to make havock of the Church was no whit molested by them ; but when he became a convert and preached in the name of *Jesus*, none so hated and persecuted as he.

I might also make it appear, that *atheisme* or *unbelief* is another cause, *speaking of truth* another, *breaking off society with them* another, *the serpentine preaching of some Ministers* another, *the scandalous lives of some professors* another, *flocking after Sermons* another, as they make them : but these I'll passe, and give you but one more, with which I will conclude this discourse.

CHAP. XVII.

THe main and most materiall cause why wicked men so mortally hate the godly, and which breeds so many quarrels, is the contrariety of their natures, as I briefly hinted in the thirteenth reason ; being as contrary one to the other as are *God* and the *devil*, the one being the *children of God*, and *partaking of the divine nature*, as being one with the *Father* and the *Son*, 2 Cor. 6. 18. Gal. 3. 26. Joh. 1. 12. & 17. 14, 21, 22. 2 Pet. 1. 4. being like *God* in holinesse, 1 Pet. 1. 15. *Bretheren* of, and *heirs annexed with Christ*, Rom. 8. 17, 29. *Members of his body*, 1 Cor. 12. 27. *Bone of his bone*, and *flesh of his flesh*, Eph. 5. 30. *having his spirit dwelling in them*, Rom. 8. 9, 16. and being *Temples of the holy Ghost*, 1 Cor. 6. 19. Jam. 1. 18. Joh. 1. 13. & 3. 5, 8. 1 Joh. 3. 9.

And the other being the *seed of the serpent* and *children of the devil* ; and so partake of his nature, as is plain by 1 Joh. 3. 8. 10, 12, 14. Joh. 6. 70. & 8. 44. Matth. 13. 38, 39. 2 Cor. 4. 4. 2 Tim. 2. 26. Gen. 3. 15. & 5. 3. Ephes. 2. 2, &c. Which being so, how is it possible they should ever agree ; although *God* had not proclaimed an enmity between them ? For there

can be no amity where there is no sympathy; no reconciling of the *wolfe* and the *lambe*, the *winds* and the *sea*; No neighbourhood, no alliance, no conjunction, is able to make the *curled seed of the serpent*, and the *blessed seed of the woman* ever agree. For *fire* and *water*, *light* and *darknesse*, *Heaven* and *hell* are not more contrary.

One *bloud*, one *belly*, one *house*, one *education*, could never make *Cain* and *Abel* accord, *Jacob* and *Esau*, *Isaac* and *Ishmael* at one. Yea though they be *man* and *wife*, *parent* and *childe*, yet if they be not like they will not like. 2 *Cor.* 6. 14, 15. And indeed what is the corporall sympathy, to the spirituall antipathy? Can there be such a parity between the *parent* and the *childe*, the *husband* and the *wife*, as there is a disparity between *God* and *Satan*? no certainly.

A wicked man can agree with all that are wicked, be they *Papists*, or *Turks*, or *Atheists*; *Prophane* or *Civill* men: for all these agree with him in blindness and darkness: but with sincere *Christians* and practisers of piety he can never agree; the religious shall be sure of opposition, because their light is contrary to his darkness, grace in the one is a secret disgrace to the other.

Yea let wicked men be at never so much odds one with another, yet they will concur and joyn against the godly. The *Libertines*, *Cirenians*, *Alexandrians*, *Celicians* and *Asians*, differ they never so much, will join in dispute against *Steven*, *Act.* 6. 9. The *Saducees*, *Pharises* and *Herodians*, were sectaries of divers and adverse factions, all differing one from another; yet all join together against our *Saviour*, *Matth.* 22. *Herod* neither loved the *Jews*, nor the *Jews* *Herod*, yet both are agreed to vex the Church. Yea *Herod* and *Pilate*, two enemies will agree so it be against *Christ*: they will fall in one with another, to fall out with *God*. Nature will give a man leave to be any thing save a sound *Christian*; and agree with all others, be their opinions never so contrary; provided they agree in the main, are all seed of the same serpent: but let the naturall man meet with one that is spirituall, they agree like *heat* and *cold*, if the one stayes the other flies; or if both stay, they agree like two *poisons* in one *stomach*, the one being ever sick of the other be they never so neer allied. As how many a *wife* is so much the more hated, because a zealous wife? how many a *childe* lesse beloved, because a religious childe? how many a *servant* lesse respected, because a godly servant? And no marvell, for though they dwell in the same *house*, yet they belong to two severall *Kingdoms*: and albeit they both remain upon *earth*, yet they are governed by two severall *Laws*, the ones *Burguship* being in *heaven*, *Phil.* 3. 20. and the other being a *denison* belonging to *hell*; as *Irish men* are dwellers in *Ireland*, but *dominions* of *England*, and governed by the *Statutes* of this *Kingdom*.

CHAP. XVIII.

NO is this of theirs an ordinary *hatred*, but the most bitter, exorbitant Unlimited and implacable of all others. No such concord, no such discord, saith one of the Learned, as that which proceeds from Religion.

My

My name, sayes *Luther*, is more odious to them, then any thiefe or murderer; as *Christ* was more detestable to the *Jews*, then *Barabas*. And it was evident enough; for the *Pope* was so busie and hot against *Luther*, that he neglected to look to all *Christendome* against the *Turk*: which declared that he would easier digest *Mahometisme* then *Lutheranisme*. The case of two many in our daies, in opposing the reformation. Behold, saith *David*, mine enemies, for they are many; and they hate me with a cruell hatred, *Psal.* 25. 19. yea so cruell, that it makes their teeth gnash, and their hearts burst again, as it fared with those that stoned *Steven*, *Acts* 7. 54. This made the truths adversaries, give *S^t Paul* stripes above measure, *2 Cor.* 11. 23. And the *Heathen Emperours*, to devise such cruell tortures, for all those that but profest themselves: *Christians*. This made *Abab* so hate *Eliab*, that there was not one *Kingdom* or *Nation*, where he had not sent to take away his life, *1 King.* 18. 10. And this made the *Papists* dig many of our choice *Ministers* out of their graves, that they might the better curse them, with bell, book and candle. Yea ask from East to West, from one Pole to the other; search all records under Heaven, if ever there was the like, of the intended Powder plot.

Neither does this hatred extend it self to this or that person alone, but to the whole generation of the godly; as is well exprest, *Psal.* 83. Come let us cut them off from being a Nation, and let the Name of Israel be no more in remembrance, ver. 4, 12. And the like we see in *Haman*, whose hatred to *Mordecai* was so deadly, that he thought it too little to lay hands on him only, except he destroyed all the *Jews* his people, that were throughout the whole *Kingdom* of *Abashuers*, *Eckh.* 3. 5, 6. For the effecting whereof he offered ten thousand talents of silver into the *Kings* treasury, ver. 9, 13. And of his minde was *Herodias*, who preferred the head of *John Baptist* before the half of *Herods* *Kingdom*. And such another was cruell *Arundale Archbishop* of *Canterbury*, who swore he would not leave a slip of professors in this Land.

And the world is no changeling, for this age hath but too many such *Hamans* and *Arundales*, who so hate the children of God, that they wish as *Caligula* once did of the *Romanes*, that they had all but one neck, that so they might cut it off at a blow, were it in their power. As why are not our Sanctuaries turned into shambles? and our Beds made to swim with our blouds? but that the God of Israel hath crossed the confederacy of *Balaak*, and their wickednesse doth not prosper. For their studies are the plots of our ruine; and the best they intend, is the destruction and overthrow of Religion, or the religious, or both, *Math.* 24. 9. *Joh.* 16. 2. Yea their enmity and hatred is so virulent and bitter, that were their power answerable to their wils and malice, the brother would betray the brother to death, the father the sonne, and the children would rise up against their parents, and cause them to die; the kinsman against the kinsman, and the friend against the friend; only for professing *Christs* Name and being religious, as himself affirms, *Math.* 10. 34, 35, 36. *Luk.* 21. 16, 17. Neither is it strange, for this was one of the ends of *Christs* coming into the world,

World, as appears *Math. 10. 34, 35.* where himself saith, *Think not that I am come to send peace but the sword: meaning between the seed of the serpent, and the seed of the woman: for I am come to set a man as variance against his father, the daughter in law against the mother in law, and a mans enemies shall be they of his own household, Luk. 12. 51, 52, 53.*

Neither want we presidents of this: For by whom was upright *Abel* persecuted and slaine, but by his own brother *Cain*? who scofft at righteous *Noah*, but his own son *Cham*? by whom was that vertuous and religious Lady *Barbara* put to death, for embracing the Christian faith, but by her own father *Dioscorus*? who made *Serena* the Empresse a Martyr, for her faith in *Christ*, but her own husband *Dioclesian*? who helped to burn *Bradford* but *Bourne*, whose life he had formerly saved? And lastly, By whom was our *Saviour Christ* betrayed, but by his own *Disciple Judas*?

CHAP. XIX.

Convert. **VV** Herein consists their unlikenesse and contrariety?

Minister. There be more differences between the children of God and the children of the devil, then there are between men and beasts. But principally they differ in their judgements, affections and actions. How they differ in their judgements and affections, I have shewn upon another occasion. How in their actions and practice (which occasions the greatest strife and discord) I will acquaint you as briefly as I can.

There is nothing more common then for all sorts and kindes of men; to hate, scorn, persecute, reproach, revile, accuse, slander and condemn the religious, because their own works are evil and wicked, and the others good, holy and righteous. As wherefore slew *Cain* his brother, saith *S. John*, but because his own works were evil and his brothers good, *1 Joh. 3. 12*? Why was *Joseph* accused of his *Mistresse* for an adulterer, and thereupon committed to prison, but because he would not be an adulterer like her, *Gen. 39*? yea it was his party coloured coat, composed of all kinds of graces and blessings, that formerly procured his bretherens hate. And what is it that *Jobs* wife expostulates with him about, but his integrity? as if she took it ill that he took it no worse, his patience made her impatient. Wherefore was holy *David*, as himself complains almost in every Psalm, had in derision, hated, slandered, reviled, contemned, and made a proverb and song of the drunkards and other wicked men which sat in the gate: but because he followed the things that were good and pleasing unto God, and in him put his trust? *Psal. 11. 2.* and *22. 6, 7, 8.* and *37. 14.* and *69. 10, 11, 12.* And lastly (for I might be endlesse in the prosecution of this,) Why were all the just in *Solomons* time, had in abomination, and mockt of the wicked? but because they were upright in their way, and holy in their conversation, *Prov. 29. 27.* Or those numberlesse Martyrs, whose souls *S. John* saw under the Altar, *Revel. 6. 9.* killed? but for the word of God, and for the testimony which they maintained? And the Master himself? not for any evil as themselves are forced to confesse, *Mar. 7. 37.* Which examples sufficiently prove, that that great Dragon the Devil, and these his subjects, are wroth with none, but the woman

man

man and the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus, Revel. 12, 17. All was quiet at Ephesus before St Paul came thither; but then there arose no small strife about that way, Acts 19. 23, &c. A wolfe flies not upon a painted sheep: we can with delight look upon the picture of a Toad: It is your active Christian that is most spighted and persecuted. As how many with us may complain with *Jeremy*, that because they live a godly life themselves, and call upon others to do the same, they are cursed of every one, and counted contentious, Jer. 15. 10. It furing with many as it did with *Caius Silius*, of whom the heathen were wont to say, that he was a good man, but he was a Christian. Yea let but a spark of fervent devotion break out in a family, all the rest are up in clamours; as when bells ring disorderly, every one is ready with his bucket to quench the fire: disgraced he must be for a puritane: but only by *Laodiceans*. Indifferency strives to dash zeal out of countenance. And the reason is, wheresoever Christ comes, there will be opposition. When Christ was born, all Jerusalem was troubled, and Herod cut the throats of all the children in Bethlem: so when Christ is born in any man, the soul is in an up-rore, and Satan with his instruments are ready to kill in him every good motion, though it be never so little a babe. You cannot anger a wicked man worse, then to do well: yea he hates you more bitterly for this, and the credit you gain thereby, then if you had cheated him of his patrimony with your own discredit. Whereas, if a man will but bare them company in their sins, drink, swear, temporize, contemn holiness, mispend his time, haunt Taverns, play the good fellow, and do as the rest do; he shall have the approbation and good word of the greatest number. Yea if none would be precise in their actions, nor reprove others for their evil courses; if they would but be prophane and wicked, and make no bones of sinne; their malice would cease, and we should not have a puritane or roundhead in all the world.

Neither is Christ a signe to be spoken against of many in Babylon or Assiria, but of many in Israel, Luk. 2. 34. where religion is profest publicly: Yea when sincerity is wanting, the neerer the line with any opposition, the greater eclipse. The *Gadareans* but besought Christ to depart; his own countrymen drave him out and cast him down headlong, Luk. 4. 29. And who was his greatest enemy, but his greatest friend, even one of his household Chaplins? and who but *Jeremies* familiars watched for his baling.

Yea commonly, vertue fares hardest from such as should and seem to uphold her; for the chief persecutors of Christ and his followers, are not profest Atheists, or Turks, or Jews, but, such as hold some great place in the Church. And intruders upon other mens right, can endure any man how bad soever rather to live by them, then the servants of him whom they intrude upon; as you may see, *Matth.* 21. 33, to 39. where those farmers of the vineyard did not kill the theeves, robbers and spoylers of the vineyard; but the servants, yea and the son too; and the end of all was, that they might take the inheritance. However, it hath been the complaint, almost of all that have written; that they have suffered most, from

such as profess the same faith and religion with them.

And so much touching the main difference between the seed of the serpent and the seed of the woman.

CHAP. XX.

I Might go on, and shew you that as they hate and persecute the godly because they *do well*, so likewise because they *fare well*, and are accepted before them. As why was *Cain* wroth with his Brother *Abel*, and after slew him, as affirmeth the holy Ghost, but because the Lord had respect unto *Abel* and to his offering, but unto *Cain* and his offering he had no respect, Gen. 4. 4, 5. Why did *Esau* hate *Jacob*, and purpose to kill him, but because of the blessing wherewith his father blessed him? Gen. 27. 41. *Isaacs* blessing bred *Esaus* hate. Again, wherefore did the *Philistims* and *Abimelech* envy *Isaac*? stop up his wells, and banish him from them, but because the Lord so abundantly blessed *Isaac*? as appears Gen. 26. 12, to 18. Wherefore did *Josephs* Brethren hate him, not being able to speak peaceably unto him, and after sell him into *Egypt*? but because his father more favoured him, and they feared he should reign over them, Gen. 37. 4, to 9. If *Joseph* be his fathers darling, he is his brethrens eye-sore. Wherefore did *Saul* persecute *David*, and pursue after him from place to place to take away his life, but because he was so praised and preferred of the people before himself? and the Lord was with *David*, and prospered him in every thing he took in hand, 1 Sam. 18. 12, 13, 28, 29. *Dauids* successe is *Sauls* vexation: yea, he findes not so much pleasure in his Kingdom, as vexation in the prosperity of *David*? And lastly (for I passe by the Elder Brothers envy in the Parable against his younger Brother, when his Father so royally entertained him at his return, Luke 15. 28. which is meant of the *Jews* envying the *Gentiles* conversion; and many the like instances.) Why was *Eliab* wroth with his younger brother? 1 Sam. 17. 28. but because he should be more exalted. And I doubt whether *Dauids* brethren were more glad that *Goliath* was slain, or angry that he was slain by their brother: For envy is sick if her neighbour be well, and the good mans honour is the envious mans torment: as it fared between *Haman* and *Mirdecas*; as hereafter the glory of Christ shall add to these Reprobates confusion, when they are driven to confesse this is he whom we once had in derision, Luke 13. 28. I might also apply all this to many in our times. As why do many mens hearts rise against every holy man they meet? as some stomachs rise at the sight of sweet-meats: Why do all drunkards and vicious livers hate the religious? and so belch out their enmity and spleen against them, in railing and spreading of slanders as they do: but although partly to rescue themselves from contempt, and to procure a contrary esteem by putting a foul and ugly vizard upon vertue, and decking up vice in a gorgeous and comely attire; yet chiefly because they partake of the divine nature, and are one with the Father and the Son, John 17. 14, 21, 22. 2 Cor. 6. 18. I might I say be large upon this, and many the like, but I must only mention them.

CHAP.

CHAP. XXI.

INdeed if there were any speaking to such, I would wish them to beware of this sin of all other sins in the world. For the godly are unto God as the signet upon his right hand, Jer. 22. 24. yea, as the apple of his own eye, Zech. 2. 8. And whatsoever wrongs and contumelies are done to them, he accounteth as done to himself, as they may see Psal. 44. 22. and 69. 7. and 74. 4, 10, 18, 22, 23. and 83. 2, 5, 6. and 89. 50, 51. and 139. 20. Pro. 19. 3. Rom. 1. 30. and 9. 20. Mar. 10. 22. and 25. 45. Luke 21. 17. 1 Sam. 17. 45. Isa. 37. 4. 22, 23, 28. and Act. 5. 39. and 9. 4, 5. Job 9. 4. 1 Thess. 4. 8. Iohn 15. 18, 20, 21, 23, 24, 25. Numb. 16. 11. 1 Sam. 8. 7.

Yea, thirdly, God hath expressly told them, that *whosoever shall offend one of those little ones that beleve in him, it were better for him that a millstone were hung about his neck, and that he were cast into the Sea*, Mar. 18. 6. And that *he will destroy them for ever, and root them out of the Land of the living, whose tongues imagine mischief, and are like a sharp razor that cutteth deceitfully, loving to speak evil more then good*, Plal. 52. 2, to 8. That *he will confound such as persecute his children, and destroy them with a double destruction*, Jer. 17. 18. yea, That *he will render unto their enemies sevenfold into their bosome, their reproach wherewith they have reproached the Lord*, Plal. 79. 12. In fine, That *he will reign upon them snares of fire and brimstone, with storms and tempests*, Plal. 1. 16. And after all cast them into a Furnace of fire, where shall be wailing, and gnashing of teeth for evermore: When the just whom they now despise shall shine as the Sun in the Kingdom of their Father. Many are apt to think, that because they use their tongues only they are no persecutors: but they shall hereafter hear themselves stiled so in their Bill of Inditement, Ishmael did but slout Isaac, yet St. Paul saith, *he persecuted him*, Gal. 4. 29. God calls the scorning of his servants by no better a name then persecution; and will thereafter reward it, perhaps in this life, as it fared with those two and fourty little children, 2 Kin. 2. 24. who were devoured of wilde bears, only for nicknaming Elisha: Or as it did with Felix who for one malicious scoff did nothing day and night but vomit blood, till his unhappy soul was fetcht from his wretched carcasle. And Ebercydes who was consumed by worms alive for giving Religion but a nickname, a small matter if thou maist be made judge. Or as it did with Lucian, who for barking against Religion like a dog, was by the just judgement of God devoured of dogs. Or as it did with Nightingale Parson of Crondall in Kent, who was struck dead in the Pulpit while he was belching out his spleen against Religion and zealous professors of the Gospel. Or as it did with Steven Gardiner who would not sit down to dinner till the news came of the good Bishops burnt at Oxford, but then came out rejoycing, and saying to the Duke of Norfolk, now let us go to dinner; but it was the last that ever he eat for it. Or as it fared with Arundell Archbishop of Canterbury, and Steven Gardiner Bishop of Winchester, who putting to silence both the Word of God and those that purely preach it, were themselves put to silence, and so smitten in their tongues, that they could not swallow their meat, nor speak for a good

ſpace before they died. The time would be too ſhort to tell of *Cham* whoſe ſcoffing only brought his Fathers curſe, and Gods upon that. Of the Spies that brought a ſcandall upon the Land of *Canaan* (as theſe do upon the way of truth) and made all the people to murmure againſt *Moses*: who died by a plague from the Lord, and were nor permitted to enter into it, *Numb.* 14. 37. And the like, which God hath inflicted upon men even in this life: though I count it a mercy to ſmart here (if they die penitent) rather then be reſerved to thoſe flames which are eaſeleſſe and endleſſe.

Befides, it is frivolous to ſay they only uſe their tongues. It is not ſo materiall what thou doſt as what thou deſireſt; the very purpoſe of treaſon (though the fact be hindred) is treaſon, not the outward action but the inward affection is all in all with God, who meaſures the work by the will, as men meaſure the will by the work.

CHAP. XXII.

NOW the reaſon why Chriſt takes what is done to his members as if it were done to himſelf; and why he wiſt ſo ſeverely puniſh; 'tis, for that their ſpight and malice is principally againſt God and Chriſt himſelf: For thy ſake (ſaith holy David) are we killed all the day long, and counted as ſheep for the ſlaughter, *Pſalm* 44. 22. True, they are ſo blinde that they think they love God, or at leaſt do not hate him: but Chriſt himſelf ſaith expreſſly, *They have hated both me and my Father*, *John* 15. 23, 24. where he repeats the words twice. Nor will they ſpare when vengeance ſhall ſeize upon them; openly, and expreſſly to blaſpheme the God of Heaven to his face, as the holy Ghoſt twice affirmeth, *Rev.* 16. 9, 11. Common eyes may be cheated with eaſie pretences, but he that looks through the heart at the face, knows that the foundation of all their hatred and enmity to us, is their hatred againſt God and Chriſt the chief of the *Womans ſeed*, even as when Satan ſlew *Iobs* ſervants, his malice was againſt *Job*: Or as when *Saul* darted a ſpear at *Jonathan*, his ſpight was againſt *David*, *1 Sam.* 20. 33. He that loves not the members was never a friend to the head, He that wrongs the wife is no friend to the Husband: he loves neither that vilifies either; yea, they that hate and revile the godly becauſe they are godly, as theſe do; (for they could love our perſons well enough if we were not conſcionable:) hate and revile God himſelf; and they that fight againſt the grace of the ſpirit, fight againſt the ſpirit, whoſe grace it is: and whatſoever wrong is done to one of Chriſts little ones, is done unto him, *Mat.* 25. 45. *Saul, Saul*, ſaith Chriſt, ſeeing him make havock of the Church, *why perſequeſt thou me: Acts* 9. 4, 5. It is an idle miſpriſion to ſever the ſence of an injury done to any of the members from the head, ſee *Rev.* 12. It contents the dog to gnaw the ſtone, when he cannot reach the thrower. It was well-pleaſing to *Saul*, ſince he could not catch *David*, that he might have the bloud of *Abimelech*, who uſed him ſo friendly, and releevd him in his great diſtreſſe, *1 Sam.* 21. So though theſe men cannot wreak their malice

licē upon God, he being out of their power and reach : yet that they may do him all the mischief they can, have at his *Image* ; they will wreak it upon his children in whom his spirit dwells. As the *Panther* will fiercely assault the *picture*, for the inveterate and deadly hatred which he beareth to man. It being as true of malice as it is of love ; that it will creep where it cannot go. And so much for the clearing of your judgement : I come now to the use and application of the whole. And,

CHAP. XXIII.

First, It may serve to inform every man whether he be of the *Serpents seed*, a *childe of the devil*, as he came into the world : Or regenerate, and so become of the *womans seed*, a *childe of God*, and member of Christ. For as our Saviour saith, speaking of *false Prophets*, *By their fruits ye shall know them*, so I of the seed of the Serpent, and children of the devil ; by these two and twenty fruits or properties of enmity before spoken of, you shall know them, as well as you shall know the life by breathing, or the day by its light. Wherefore all ye that reade reflect and cast your eyes on these examples, which are such lively emblemes and representations of your selves : if you be the *Serpents seed*, and yet in your sins. Yea, let it make you tremble ; For know assuredly, that if this spawn of enmity remain in you, if any of these waies, you persecute Christ in his members, or but hate the good, because they will not be so evil as you are, you have not cast off this Serpentine quality, which you drew from the loins of old *Adam* : but it is an infallible sign that you are of the Serpents seed, and children of the devil ; enemies to, and haters of God and all goodnesse, the brethren of *Cain*, or *Cain* himself in another person, and without answerable repentance, your portion shall be with *Cain*, and the rest of that cursed crew. I have shewn you what God in his word speaks, and proved that your condition is no whit better then the condition of *Cain*, and *Ishmael*, and *Haman*, and *Doeg*, and *Shemy*, and *Rahsheke*, and their fellows ; yea, no glasse can more lively represent your faces, then this Book doth your hearts. Only this is the misery, as when a childe beholds his own face in a glasse ; he thinks he sees another chilles face, and not his own, so fares it with you. What do you look that Christ Jesus himself from heaven should call to you severally by name as he did to *Saul*, and say, *Ho Ishmael* such an one, or *Ho Elimas* such an one : *Why dost thou persecute me ? I am Jesus whom thou persecutest*, Acts 9. 4, 5. Which yet if he should, it were no more in effect then he hath often done : nor would you be any more warned or reclaimed by it, as is evident by the example of *Hazael*, 2 King. 8. 12, 13, &c. And by what *Abraham* told *Dives*, Luk. 16. 31. For God in his word tels every one of you plainly, that *Satan* is the God of all unbelievers, 2 Cor. 4. 4. And their King *Joh*. 14. 30. and 12. 31. And their father, *Gen*. 3. 15. *Joh*n 8. 44. And that they are all his servants, kept by the devil in a snare, and taken captive of him at his will, 2 Tim. 2. 26. And that he ruleth by and worketh his pleasure in all the children

of

of disobedience, Eph. 2. 2, 3. And makes it manifest to all (whom the devil hath not blinded) that you of all men in the world, are those unbelievers, and children of disobedience in whom he rules. And yet poor souls you know it not. As those four hundred of *Ahab's Prophets*, in whom this evil spirit spake, did not know that Satan spake by them, 1 King. 22. 22. Neither did *Judas* know when he eat the sop, that *Satan* entred into him, and put it into his heart to betray Christ, Joh. 13. 2. Neither do *Magistrates* (when they cast the servants of God into prison) once imagine, that the devil makes them his *jailors*, but he doth so; whence that phrase of the holy Ghost, *The devil shall cast some of you into prison*, Revel. 2. 10. They are his instruments, but he is the principall Authour. Neither did *Ananias* and *Saphira* once think, that Satan had filled their hearts, or put that lye into their mouths which they were strook dead for, *Act. 5.* yet the holy Ghost tels us plainly that he did so, *ver. 3.* No, *Eve* in Paradise had not the least suspicion that it was Satan that spake to her by the Serpent; nor *Adam* that it was the devils minde in her mouth, his heart in her lips, when tempted to eat the forbidden fruit. Nor did *David* once dream, that it was Satan which moved him to number the people, 1 Chron. 21. 1. Much lesse did *Peter*, who so dearly loved Christ, imagine that he was set on by Satan to tempt his own Lord and Master with those affectionate words, *Master, pity thy self*, for if Christ had pitied himself, *Peter* and all the world had perished: yet he was so, which occasioned Christ to answer him, *Get thee behinde me Satan*, Mat. 16. 22, 23. But consider, For hence we may argue, that if Satan can make the best and wisest of Gods children and servants (who have the very appearance of evil, 1 Thel. 5. 22. Jude 23. Ephel. 5. 27. 2 Pet. 3. 14. Jam. 1. 27. have the eye of faith, and the spirits direction, and know the minde of Christ above others, 1 Cor. 2. 12, 13, 15, 16. Joh. 10. 14.) do him such service unwittingly, and besides their intention: how much more can he prevail with, and make use of his own servants and children, that delight only in wickednesse, and have not the least knowledge of, or ability to discern spirituall things, 1 Cor. 2. 14. 2 Cor. 4. 4. yea, if Satan can perswade you (as he hath done millions) that you do God good service in persecuting his children as the *Jews* formerly did, in putting his *Prophets* to death; as Christ himself expressly tels us, Joh. 16. 2. What can he not perswade them to? what work or service can he not put them upon? without letting them know, that he their God, Father, and Master, speaks in and acts by them. Whence that of *Solomon*, *There is a way that seemeth, right unto a man, but the issues thereof are the waies of death*, Proverbs 14. 12. Whence so many have been so strangely, and so woefully deluded: whereof a few instances very remarkable. There was a Monk poisoned *Henry the seventh Emperour of Germany* with the sacramentall bread, and thought he did God good service in so doing. So did the *Powder-Traitors*, when they intended to blow up the whole State. *Maximilian* thought the blood of Christians would be an acceptable sacrifice to his gods. So *Francis* the second of *France*, and *Philip* the second of *Spain*, thought of the

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Lutherans bloud in their Dominions. In the 6th Council of Toledo it was enacted, that the King of Spain should suffer none to live in his dominions that professed not the Roman Catholike Religion: Whereupon King Philip having hardly escaped shipwrack, as he returned from the Low Countries, said, he was delivered by the singular providence of God to root out *Lutheranism*, which he presently began to do: professing that he had rather have no subjects then such; In which opinion many depart, but as men go to a Lottery, with heads full of hopes, but return with hearts full of blanks: so will it one day fare with you.

CHAP. XXIV.

NOr are they few in number, that (with *S^t Paul* before his conversion) do persecute the people of God, even out of zeal to the traditions of their fathers, Gal. 1. 13, 14. Phil. 3. 6. Many walk, saith *S^t Paul*, that are enemies to the crosse of Christ, Phil. 3. 18. If many in *S^t Pauls* time, many more now. Yea *S^t John* saith, that the number of those whom Satan shall thus deceive, is as the sand of the sea, Rev. 20. 8. and 13. 16. See Isa. 10. 22. 1 Joh. 5. 19. Rom. 9. 27. Matth. 7. 13, 14. and 20. 16. and 22. 14.

And experience it self tells us, that it is the case almost of who not: For this sin is so epidemically, that take forty men where you please, City or Country, as they dwell, passe the Streets, or sit in the Church, and nine and thirty of them are malignants to the power of Religion. As for other sins, one man is given to lust, another to intemperance, a third to swearing, a fourth to coufening; some to more then one, some to all of them; but who is not tainted with this sin? who is not an open or secret enemy to holinesse, by reason of that generall contempt which is cast upon professors? Yea who is there, even of those that have resigned up their pride, and their lust, and their lying, and their coufening, and what other sins they have been prone to, with whom this sin doth not remain? as being carried away with misprisions, surmises, and weak opinions raised from meer prejudice and shadowes of things: And which is worst of all, it hath by long custom, taken such deep root in mens hearts, that I look never to see it mended till Christ comes in the clouds. Only it behoves all men, even every living soul of us, to see that himself be none of that numberlesse number, whom Satan thus cunningly prevails withall, And not without need, though most are apt to flatter themselves: for this is an infallible rule, every man is either of the seed of the Serpent, or of the seed of the woman, Gen. 3. 15. the childe of God, or the childe of the Devil, 1 Joh. 3. 10. either haters of Religion, or hated for Religion, Matth. 10. 22. and 24. 9. either one of this world, or one that Christ hath chosen out of the world, Joh. 15. 19.

Though all the devils children are not alike malicious, neither do they so openly manifest that enmity which is in their hearts: for some transcend this way, as Doeg did the rest of *Sauls* servants another way; you shall know such an one, yea all men shall know such to be the devils children by these few marks. He will hate a man to the death, though he have

have nothing to condemn him but his being holy. His hatred is so inveterate and universall, that he spends all his wit, in frothy scoffs and invectives against the whole people of God: And nothing so tickles his spleen or glads his heart, as that discourse which may most shame profession, disgrace Religion, and dishonour God: with *Festus* he calls *Zeal* madnesse, and *Religion* foolishnesse with *Michall*. He will sharpen his tongue in gall, and dip his pen in poison, to disgrace the graces of God in his children. He hates zeal and devotion so inveterately, that he can in no wise bare with it in others. He is so desperately wicked, that he cannot indure so much as the sight of godlinesse: like him in *Seneca*, who was so fearfully idle, that his sides would ake to see another work. He is just like the *Jews* spoken of *Acts* 13. who when they saw a great company at *Pauls* Sermon, were filled with envy, and fell to contradiction and blasphemy, ver. 45. Or the *High Priests* and *Pharisees*, who when our Saviour was so flockt after, said among themselves, perceive ye not, behold the world goeth after him; and if we let him thus alone, all men will beleve in him, *Joh.* 11. 48. and 12. 19. being like the dog in the manger, that will neither eat bay himself, nor suffer the Horse. He is of a reprobate judgement touching actions and persons, esteeming good evil and evil good. And is so desperately wicked, that he will mock his admonishers, scoff at the means to be saved, and make himself merry with his own damnation. As good men by their godly admonition and vertuous example, draw all they can to heaven; so he by his subtill allurements and wicked example, draws all he can to hell. He regards more the blasts of mens breath, then the fire of Gods wroth. He will boldly do what God forbids, and yet confidently hope to escape what he threatens, &c. Now if you know any that do thus, you may be sure he is of that wicked one, *Joh.* 8. 44. *Matth.* 23. 33. 1 *Joh.* 3. 10. For none but a Cane or a devil in condition, will envy because his own works are evil and his brothers good. Neither could he do so if the devil were not in his heart. Neither can there be a greater argument of a foul soul, then the deriding of holy services. Yea to scoff at Religion is the very depth of sinne; such an one is upon the very threshold of hell, as being set down in a resolute contempt of all goodnesse. And so much of the first Use.

CHAP. XXV.

SEcondly, We may learn from the originall of this enmity, that to be without reproaches and persecutions, we may rather wish then hope. For what peace can we look for, between the seed of the serpent and the seed of the woman, seeing God himself from the beginning hath set them at enmity: yea once to expect it, were an effect of frenzy not of hope.

Thirdly, From the continuance of it in all ages; and in that all the godly that have gone before us have been envied, hated, traduced, nick-named and persecuted by wicked men, and all that come after us shall be: let no particular member of the Church, look to fare better then the whole body. We see the Patriarchs went this way, the Prophets this way, the Apostles this

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this way, the *Martyrs* this way; this way went all the *Saints* and *servants* of *God*, and do we look for an easier way. Yea if the dearest of *Gods* children in former ages, have suffered so much for *Christ*, been put to such cruell deaths and torments for keeping of a good conscience: let us praise the *Lord* who hath dealt with us far otherwise: and pray for good *Magistrates*, to whom next under *God* we owe the thanks. Yea if our fore-fathers so willingly underwent those fiery trials, let none for shame shrink under the burthen of an airy triall only. For he will never endure a blow, that cannot concoct a foul word: He that is discouraged, and made to return with an *Ishmaelish* persecution of the tongue, how would he endure a *Spanish Inquisition*, or those *Marian times*? He that is so frightened with a squib, how would he endure the mouth of a *Canon*?

Fourthly, If our *Saviour* himself suffered so much and so many wayes as he did, being the only begotten *Son* of *God*, full of grace and truth: Let none of us hope to be free from suffering, or think it a strange thing when he doth suffer for well doing. For the disciple is not above his Master, nor the servant above his Lord: If they have persecuted *Christ*, they will persecute you also, *Joh. 15. 20.* If they have called the Master of the house *Belzebub*, how much more them of his household, *Matth. 10. 25.* Yea sencelesse were it once to think, that the same enmity which spared not to strike at the head, will forbare the weakest and remotest limbe. It was the lot of *Christ*, and must be of all his followers, to do good and suffer evil. Nor can we else be conformable to *Christ* our head, or be like our elder brother; who was consecrated through afflictions: and we must suffer with him, that we may be also glorified with him, *Rom. 8. 17.* Yea, hereunto we are called, saith *S. Peter*; For *Christ* also suffered for us, leaving us an example that we should follow his steps, *1 Pet. 2. 21.* Suffering is the way to reigning: through many tribulations must we enter into the Kingdom of Heaven, *Acts 14. 22.* Even as *Christ* had his passion before his ascension, and bare his crosse before he wore his Crown.

And what greater promotion can flesh and bloud be capable of, then as conformity to the *Lord* of glory? Who would not be ambitious of the same entertainment which *Christ* himself had? *Christ* wore a Crown of thorns for me, and shall I grutch to ware this paper cap for him, said *John*. How when they put one upon him, that had ugly devils painted on it, with the Title of *Heresie*. And what said a *French Martyr*, when a rope was put about his fellow, Give me that gold chain, and dub me a *Knigh* of that *Noble Order*.

Wherefore arm thou us *O God*, with an expectation of that evil which we cannot avoid: yea make thou us as strong as *Satan* and his instruments are malicious, and then let them do their worst.

Fifthly, If the brother persecute the brother, the son the father, the parent the childe, the husband his wife, the disciple his Lord: think it not strange to be persecuted of any; for they which are not persecuted are persecutors themselves.

Sixty, Since we can expect no peace from the Serpents seed ; let as many as are of the womans seed and of *Christs* side, unanimously hold together and joyn against their common enemy. *Basil* and *Eusebius* are much to be commended, who when they perceived the *Arians* to improve a difference between them, to the prejudice of the *Orthodox* ; soon reconciled themselves, and united their forces together against the common enemy. O that all godly and *orthodox Christians*, whether *Presbyterians* or *Independents*, would joyn together against *Atheists* and *Papists* ; and not so crosse, contradict and asperse each other, if they never so little differ in judgement about circumstantialia. As let but two mastiffs be jarring between themselves ; when the Bear comes, they forget private strife to assail their common Enemy. And certainly they might be as firm friends to truth, although they were not such bitter enemies to peace. For as the case standeth, it is hard to determine whether they more intend to do God service ; or really do the devil and his instruments service.

Seventhy, If the Lord have put this enmity between us and the wicked : here is warrant in opposing, comfort in suffering. If the seed of the woman fight on *Christs* side, and they have Gods word for their warrant, they are sure to have him assist them, and prevent their enemies. And is not that God we fight for able enough to vindicate all our wrongs ?

Eighthy, If a Christian in respect of his hard straits between Gods Law on the one side, and the malignant world on the other ; may truly be compared to the *Gibbionites* : who, if they made not their peace with *Joshua* must die by strangers ; and if they did make their peace with him, they must die by neighbours. Or to *Susanna* who if she did yeeld unto the two Elders must lose her chastity, and hazard her soul ; and if she did not yeeld, she must loose her life. For we have a Wolf by the ears which we can neither stay nor let go with safety. If we seek to please God by a holy life we displease the world, and that will hate and vex us : If we seek to please the world we displease God, and he will hate and condemn us : for their commands are diametrically contrary, *Act. 4. 18, 19*. Then of two evils let us choose the least ; let us not run into the fire to avoid the smok. It is better to have the mocks and flouts of men on earth, then the grinning mocks and lashes of the devils in hell. Let us not be like those white-livered Rulers, *John 12.* that loved the praise of men more then the praise of God. Nor like *Peter*, who denied his Lord, and cursed himself, to get credit amongst a cursed crew : For what are their words other then as a boys-squib, that only flashes, and cracks, and stinks, but is nothing. And those that hang their faith on such mens lips, do but like *Ixion* embrace a cloud instead of *Juno*. Yea, well may he claime Boatswayns place in *Barkleys ship of fools*, that will sell his soul for few good words from wicked mens tongues.

But what will some object : For many with *Nicodemus* do owe God some good will, but they dare not be known of it : like *Nicodemus* the

would steal to heaven, so no body might see them; they would please God, yet so as they might not displease others nor themselves. Like the young man in the Gospel; they would follow Christ, so Christ propounded no other conditions to them than what they like of. And these will be ready to say, what need we publish our selves or our faith: cannot men serve God in secret, whereby they may avoid the worlds taunts.

Answer. Profession can no more be separated from the truth of Religion then light from the Sun, Rom. 10. 9, 10, 11. True fire (not painted) cannot but heat, break forth, and ascend, That which is not gold, may glister, but that which is gold cannot choose but glister. The fruit will shew what the Tree is: It is but a dead faith which hath no works, Jam. 2. 17. 20, 26. Psal. 37. 30, 31.

Secondly, Unless a man keep his lips alwaies seal'd up; he must either dissemble, or else his language will bewray what countreyman he is. Neither can he avoid telling it, for admit a man be in adverse company, they will so beset him with questions, and draw him on, and pick it out of him, that without an absurd silence he must shew an inclination one way. Or if he do not, they will gather as much by his silence as by his speech. Or

Thirdly, And lastly, A man cannot dissent from their wicked customs, he cannot refuse to run with them to the same excess of riot, in drinking, swearing, prophaning the Lords day, and the like; much lesse can he admonish them, and so discharge his conscience; but he makes too great a shew, and his profession troubles them.

Besides, As this cannot be, so it ought not to be; and that for many solid reasons and grounds taken out of Gods word, as I have largely proved in my *Cure of Misprision*, and as you may see Deut. 6. 7, 8, 9. Math. 5. 16. and 10. 32, 33. Mark 15. 43. Joh. 12. 42, 43. 1 Pet. 2. 9, 12. Phil. 2. 15. Luk. 11. 33. and 12. 8. and 2. 38, 39. Psal. 50. 15. and 71. 17, 18. said 51. 14. and 119. 171. and 22. 22. and 35. 18. and 119. 46. Rom. 9. 33. and 10. 9, 10. 2 Tim. 1. 16. Exod. 12. 13. Rev. 21. 8. Acts 4. 20.

Which being so; namely, that there is no pleasing God nor being saved, without being holy and religious; nor no being religious, but it will appear to the world, and so occasion its enmity and persecution. Let us in no wise forbear good actions nor admonitions, be the malignant world pleased or displeased with it: yea, let us shine as lights in the midst of a naughty and crooked generation, by a blamelesse and pure life and conversation: thereby to win others among whom we live, Phil. 2. 15. Let our lights shine before men, that they may see our good works, and glorifie our Father which is in heaven, Math. 5. 16. Let us shew forth the praises of him, who hath called us out of darknesse into his marvellous light, 1 Pet. 2. 9. And so much the rather, for that our Saviour saith expressly, Whosoever shall be ashamed of me and of my words among this adulterous and sinfull generation; of him shall the son of man be ashamed, when he cometh in the glory of his Father with his holy Angels, Mark 8. 38. Math. 10. 33. Not only not to deny, but not

to confesse the truth is dangerous ; as holy *David*, *Psal.* 39. 1, 2. and the Prophet *Jeremy* found by experience, *Jer.* 20. 8, 9, 10. Not to declare our faith is to deny it, saith *Fulgentius*. The *Merozians* opposed not, they denied not, they only stood still, did nothing, said nothing, yet were they cursed, *Judg.* 5. 23. He who had not his *dore posts* sprinkled with the blood of the *Paschall Lambe*, was sure to suffer by the destroying *Angel*, *Exod.* 12. 13. And the fearfull shall go first and before other sinners, into the lake that burneth with fire and brimstone, which is the second death, *Rev.* 21. 8. They had been most backward to all good, and therefore shall be the foremost, and have the precedency in suffering all evill. Wherefore if we love either *Christ* or our own souls, let us never be ashamed of our *Masters service*, what ever we suffer by waring of his livery. Be not, saith *Paul*, ashamed of the testimony of our Lord, neither of me his prisoner ; but be partakers of the afflictions of the Gospel, according to the power of God, *2 Tim.* 1. 8.

No matter what *Judas* saith touching *Maries* anoynting our *Saviours* feet, so long as *Christ* himself approves of it. Our Saviour did not forbear to heal, and do good on the *Sabbath* day : though the *Scribes* and *Pharisees* took it ill ; but rather did it the more, *Luk.* 6. 1, to 12. and 13. 31, 32. when *Peter* and *John* were charged to speak no more in the Name of *Jesus*, their answer was, we cannot but speak that which we have heard and seen, *Acts* 4. 20. Let the same resolution be ours since the case is the same.

Yea let us (with holy *David*) go a strain higher: and when any *Micholl* shall scoff at us for our zeal, and call us fools ; let us be more vile in being more zealous, and we shall be had in more honour by *Christs* friends : yea, our malicious and scoffing adversaries shall honour us by deriding us. For when vicious men think to tax and traduce us, they do in truth commend us : their dispraise is a mans honour, their praise his dishonour. Yea *Terence* a meer heathen could say, at at to be evil spoken of by wicked men, was a glorious and laudable thing. And another, that it is no small credit with the vile, to have a vile estimation ; which being so, let us with *Job* take their reproach upon our shoulder, and binde it as a Crown unto us, *Job* 31. 35, 36. At least let us imitate *S^t Austin*, who feared the praise of good men, and detested that of the evil.

CHAP. XXVII.

Ninthly, For a word of advice to the godly : If all naturall men are so apt to censure the religious, cause or no cause ; And that they have so many reasons to induce them to it : Let us for our *Makers*, and for our blessed *Redeemers* sake take heed what we do : lest we shame our profession, and make the way of truth evil spoken of, *2 Pet.* 2. 2. Not that I expect their mouths should be stoppt ; for faults they would finde in *Christ* himself, did he live amongst them : neither can God please them, as you may see by their continuall murmuring at the severall passages of his providence. Being like the *Israelites* who were never content, for when they had water they murmure for bread ; when they had bread they

they complain for flesh: as if they had boarded with God, and bewere to provide them dyet: and they good men honestly paid for what they took. Onely let them have no just occasion to censure and speak evill of us: for though all true Christians passe under their sharp censures, and bitter reproaches: yet I cannot yeeld him a true servant of *Christ* that deserves it.

Wherefore if we belong to *Gods Family*, let us shew what house we come off: not onely by our *Livery*, but by our *living*. The sons of *God* must be pure, blamelesse, and without rebuke, Phil. 2. 15. And in the primitive times, a Christian was known from another man, onely by the holinesse, and uprightness of his life and conversation: as *Tertullian* reports.

And great reason there is for it: for first malice is very quick sighted, to spy faults. Secondly, the Saints (like a *Beacon* upon an hill) have all eyes upon them. Thirdly, vertue or vice in them shall be sure to be margined with a pointing finger. Fourthly, in purest things, the smallest spot is sooner seen: then greater staines in baser stuffe: every little mote is seen, in a cleer glasse, which will not be discerned in an earthen pitcher. A small spot, or wart, or freckle in the face; is a greater blemish, sooner seen, and more noted, then an ugly skar, or botch in any other part of the body. Fifthly, the smallest spot in a religious mans face; shall excuse all the sores and ulcers in their bodies. Sixthly, in case they see our lives contrary to our profession: they will even protest against our Religion; saying, if we did speak as we think, we would do as we speak: if our Religion were true and good, such as professe it, would live thereafter. Seventhly, in case thy practice is not suitable to thy profession; woe unto thee; for outward profession, where there is want of inward truth, and real practice, doth but help to draw on and aggravate judgement. The Scribes and Pharisees had not heard of so many woes, but for their glorious pretences. Yea, had the *Fig-tree* in the Gospel, been utterly bare, and leave-lesse: it had in all probability, escaped the curse.

Hear this ye vain Hypocrites, that care onely to be thought good: your fair out-side, shall be sure to help you to a curse. And it were better for you with Philosophers, to have honesty without Religion, then with wicked Christians, to have Religion without honesty.

CHAP. XXVIII.

HERE I might proceed to a use of Exhortation. And because it is hard to say; whether ignorance or malice does more abound, in these scoffers, and scornors: whether it be more out of the strength of will, or weaknesse of judgment; that they thus hare, and persecute us. That these *Brute Beasts* (as *S. Peter* calls them,) led with sensuality; speak evill of the things which they understand not, 2 Pet. 2. 12. Therefore it were requisite, to exhort, and admonish them to use all possible means;

means; that God hath appointed for their renovation. Whereby of the Serpents seed, and children of the devil, they may become the Children of God, and members of Christ. For untill they be born again, they will be like *Nichodemus*, who knew not what it was to be born again, *Joh. 3. 4.* untill they be zealous themselves, they will be like *Festus*, who thought zeal madnesse, *Act. 26. 24.* untill they be humble themselves, they will be like *Michal*, who mocked *David* for his humility, and thought him a fool for dancing before the Ark, *2 Sam. 6. 16, 20.* Yea to all that shall perish, or are for the present in a perishing condition: Religion seems no other then foolishnesse, *1 Cor. 1. 18.*

I might likewise go on to a more particular direction, That is, if in case any that hear me, have been thus rashly censorious, in making ill constructions of all that the religious do: and find that these, or some of them, have been the genuine reasons of their so doing, Let them with *Ephraim*, *Jer. 31. 19.* strike themselves upon the thigh. Or with that *Publican*, *Luk. 18. 13.* smite their breast: And with amazement, and indignation say: What have I done? I have deeply censured and condemned the generation of the just, I have often raised an ill report of them, as those false hearted spies, did of the Land of Canaan, *Numb. 13. 32, 33.* And that scandal passing through many mouthes, hath multiplied like a snow ball: which at best hath left such a scar of suspicion upon their names and credits, that even death it self will not be able to cure. Whereas the Scripture sayes, Cursed be he that smiteth his neighbour secretly, *Deut. 27. 24.* And him that privily slandereth his Neighbour, will I destroy, *Psal. 101. 5.*

And as I have thus depraved some; having more malice then matter against them; so I have corrupted others; and forestalled their judgements with prejudice: which may prove the bane of many a soul. Woe is me, what shall I do; least God tear me in pieces, and there be none to deliver? I have been long enough instrumental to Satan, I will now, and hereafter by Gods grace, serve my Saviour: who is a master without compare: O that my God would give me a heart, and answerable ability, to be as faithfull a friend to Religion, as I have been a bitter enemy.

Let this I say be thy confession; this thy resolution: otherwise know for a surety; that while thou scoffest at his children, God laughs at thee, *Prov. 1. 26.* And that it will be bitterness in the end: For what evil is done to them, Christ takes as done to hims *Act. 9. 4.* And who so thinks holinesse a crime; or religion a disgrace, is so far from being of his spirit, that was a man after Gods own heart; that there cannot be a greater argument of a foul seul, held by Satan in a snare, and taken captive of him at his will.

Neither let Satan, nor thy seduced and deceitful heart deceive thee; in thinking thou hast any share in Christ, or the least spark of grace: for though a man may through his hypocrisie, condemn that evil in another, which

which he allowes in himself: yet he cannot condemn the good, which himself is indued withal. For good cannot but rejoyce, and delight in her like.

But this *Abstract*, being printed occasionally, I am forced to use all possible brevity. And in case they would see more of this and the like, let them read *The Cure of Misprision*, or mistake.

In the mean time, I will humbly begg of God, upon the benighted knees of my soul; that these lines may not rise up in judgment against those *Hazards*, that have read them, and are never the better: And so instead of curing their sin, prove a meanes to increase their torment.

NOW considering the numberlesse number of those, that by professing themselves *Protestants*, discredit the *Protestant Religion*. That (because they have been Christned as *Simon Magnus* was, received the Sacrament like *Judas*, and for company go to Church also as *Dogs* do) are called *Christians*: as we call the *Heathen Images Gods*. Yea, and (being blinded by the *Prince of Darknesse*, 2 Cor. 4.4.) think to be saved by *Christ*, though they take up Armes against him; and are no more like *Christians*, then *Michals Image* of Goates-hair was like *David*: That being *Christians in name*, will scoffe at a *Christian* indeed: That honour the *dead Saints* in a cold profession, while they worry the *living Saints* in a cruel persecution: That make the *World* onely their *God*; and pleasure, or profit alone their *Religion*: That do what is morally good, more for fear of the *Law*, then for love of the *Gospel*. That fear the *Mogistrate*, more then they fear *God*, or the *Devil*; And a *Prison* more, then *Hell*: That with *Adam*, will become *Satans Bondslaves* for an *Apple*: And like *Esau*, sell their *Birth-right* of grace here, and their *blessing of glory* hereafter for a *messe of Pottage*. That like men sleeping in a *Boat*; are carried down the stream of this *World*, untill they arrive at their *Graves-end*, [*Death*;] without once waking to bethink themselves, whither they are going [to *Heaven* or *Hell*.] As also in reference to *Levit. 19. 17. Isai. 58. 1.* And out

of compassion to their precious *soules*; There are there-
fore at the place hereunder mentioned, eight severall
Books purposedly composed, whereof one will be free-
ly given, and the other seven lent *gratis*, to any that
shall require them. Which Books (like Glasses) will
theyw them (from *Gods Word*) the very faces of their
hearts. And (like *Peter to Cornelius*, *Act. 11.*) tell them
words whereby (with blessing from above,) both they
and their Associates (by their meanes) may be saved,
verse 14.

At the *Blew Pales*, over against the High Constables short of *Shoreditch*
Church; where is a Glasse Lanthorn in the Window: such as
please may have them.

The names of the Books are these.

- ✓ A Hopeful way, to Cure that horrid sin of *Swearing*.
- ✓ The odious, despicable, and dreadful condition of a
Drunkard.
- ✓ A Glasse, for *Scoffers at Religion*.
- ✓ Englands *Unthankfulnesse*, striving with *Gods goodnesse*.
- ✓ The Arraignment, and remedy of *Covetousnesse*.
- ✓ The Character, of a Formal *Hypocrite*.
- ✓ The *Pastors Advocate*; and therein of *preaching without*
a Call.
- ✓ The *Whole Duty* of a Christian.

Imprimatur,
John Downname.

FINIS.

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